

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 3.

FEBRUARY 1, 1847.

VOL. IX.

MINUTES OF THE EDINBURGH CONFERENCE.

This Conference assembled in Mary's Chapel, in High Street, on Sunday morning, at the usual hour of worship, January 10th, 1847.

Elder Samuel W. Richards called the meeting to order, and after singing offered prayer, when another hymn was sung. He then stated that as his brother had been called to Liverpool by the Presidency on business, he had the duty to perform at present of superintending the affairs of the church in Scotland, and wished to know if the Saints who were present, felt to accept and sustain his brother Franklin and himself as the presidency of the work of the Lord in Scotland.

Elder William Gibson proposed that elders Franklin D. and Samuel W. Richards be accepted and sustained by this Conference as the presidency of the work of the Lord in Scotland, and that brother Samuel W. Richards preside over this meeting, which was seconded and unanimously carried.

The President called for the number of officers present, when it was ascertained that there were 1 high priest, 1 president of the seventies, 10 elders, 8 priests, 4 teachers, and 2 deacons. The President spoke of the necessity of having a record book, and a clerk to keep the Conference register and minutes, also to give licenses to those who may be from time to time ordained to the Priesthood, and proposed that such a book be purchased, and that elder George P. Waugh be appointed clerk of this Conference, to keep its records in the book, &c., which was carried by a unanimous vote.

The different branches composing the Conference were then represented.

	E.	P.	T.	D.	MEMB.
Edinburgh, by President Gibson.....	7	8	4	1	139
Wemyss by brother Mowbray.....	1	0	1	0	28
Pathhead " Gibson.....	1	2	2	1	36
Falkirk " Calder.....	3	1	0	0	20
Crofthead " Letter.....	1	1	1	0	13
Sterling " Gibson.....	1	1	0	0	17
Hunterfield " Nibble.....	0	3	2	1	43
Dundee " Findlay.....	2	2	0	0	26
Biggar ".....	0	2	0	0	5
Perth ".....	1	0	0	0	5
Dunfermline " Dunbar.....	2	6	1	1	39
Scattered Saints.....	2	0	0	1	7
Total.....	21	26	11	5	378

By the above representation it appears there have been 86 added by baptism, 5 cut off, and 8 have died since last Conference; the churches are generally in good condition in this Conference.

Moved and unanimously voted, that brother Robert Christie be the book and STAR agent for this Conference, the Conference being responsible for the faithful performance of his duties in pounds, shillings, and pence, if necessary, to the office in Liverpool.

Moved and unanimously voted, that Elder William Gibson be sustained as President of the Edinburgh Conference.

Moved and unanimously voted, that Elder Robert Menzies preside over the Edinburgh branch instead of Elder Gibson, who has had the care of both the branch and conference.

Conference adjourned for one hour.

AFTERNOON.

The Saints assembled and partook of the Sacrament of the Lord's Supper. The president addressed the Saints concerning their duties to each other, and Elder George D. Watt bore record, and related a portion of his experience in the work of the Lord.

Moved by Elder Watt, and seconded by Elder Gibson, that this Conference accept, uphold, and confide in the counsel of the Twelve Apostles, as the presidency of the Church of Jesus Christ of Latter-day Saints in all the world.

Moved and unanimously voted, that this Conference be adjourned until Sunday, March 21st, 1847, and that the representatives of branches meet in Mary's Chapel, at six o'clock, on the Saturday evening previous.

The good spirit of our God prevailed throughout the day, and no dissenting voice was heard to break that enjoyment of peace which union brings to the Saints of God.

At half past six in the evening, Elder Richards delivered an interesting discourse upon the organization and power of the Holy Priesthood, to the edification of all present, showing the necessity of being subservient to those powers and principles which existed before the world was, in order to inherit eternal life in the world to come; and the hearts of the Saints were made glad in the light of those truths so plainly illustrated by the speaker.

SAMUEL W. RICHARDS, President.
GEORGE P. WAUGH, Clerk.

MINUTES OF THE GLASGOW CONFERENCE.

This Conference assembled, by previous appointment, in the Odd Fellows' Hall, 175, Trongate, Glasgow, on the 3rd day of January, 1847, and was opened by singing, and prayer offered by Elder William Gibson, of Edinburgh.

Elder Franklin D. Richards then stated that his brother Samuel and himself had been labouring some time among us, and we could now perceive what manner of men they were; and as they had been sent here to preside, they wished to know if the conference accepted of their labours, and acknowledged them as their presidency.

Elder Graham Douglas moved that the Conference accept of the appointment and labours of brothers Richards, and that Elder Franklin D. Richards preside at this meeting, which was carried by a unanimous vote.

The President then stated the importance of appointing a clerk, whose business it should be to keep the books and records of the Conference, give licenses to such as may from time to time be ordained; and keep a record of all the names of persons baptized, ordained, and to what offices ordained; also the dates and places of baptism and ordination, and proposed brother Robert Watson as a fit person for that office, which was carried by a unanimous vote. Brother Walter Thompson was called to assist brother Watson for the day.

The President then wished to know the number of officers present, which was ascertained as follows:—2 high priests, 1 president of seventies, 23 elders, 24 priests, 19 teachers, and 10 deacons.

The President then called for a representation of the different branches composing the Conference.

	E.	P.	T.	D.	MEMB.
Glasgow, by president Douglas	5	11	13	5	267
Airdrie " Carruthers	8	5	7	2	108
Paisley " Bell	5	5	4	3	53
Lanark " Crosby	3	5	3	2	68
Greenock, by brother Smith	2	5	4	3	53
Bonhill, " Allason	1	2	1	1	14
Johnstone " Craig	3	3	1	2	44
Bridge of Weir, by president Ure	2	1	0	1	31
Kilbirnie " Baxter	2	3	2	2	45
Dalry " Rennie	1	1	1	1	26
Kilmarnock " Lyon	1	5	3	2	34
Girvin, by brother Shiels	1	3	1	2	43
Campaie, by president Scott	2	1	2	3	16
Toll-cross " Mc. Fadyen	2	2	5	2	38
Thornlie Bank & Pollockshaws, Russell	4	4	3	2	47
Balfrou, by letter, per elder Drummond	1	1	2	1	5
Cambuslang, by president Gillespie	0	1	1	1	7
Knightswood & Kelvindock, by president Taylor	1	3	2	1	22
Busby " Burnside	1	2	2	1	15
Rutherglen " Barr	0	2	1	1	19
Scattered members, 4 in Ayr, 10 in Irvine, and 5 in the West Highlands	0	0	0	0	19
Total	45	65	58	38	1074

By the representations it was manifest that since the last Conference 63 had been added to the church by baptism, 17 have been excommunicated, and 8 have fallen asleep by death.

Most of the branches are in good standing, and renewing their diligence in their duties, with brightening hopes of eternal life; many renewing their covenants by re-baptism.

Brothers Peter Gillespie, of Cambuslang, Matthew Watson, of Busby, and W. Mc. Ghie, of Dalry, priests, having been called to the office of elder; George Steel, Dalry, and William Carruth, of Johnstone, to be teachers; John O'Neil, Dalry, to be a deacon; by instruction of the president, retired with Elders Samuel W. Richards, James Ure, and William Gibson, to another room and were ordained.

The President then spoke at some length upon the importance of keeping a conference record book; also that each branch should have a faithful record of all the names of its members, date and place of their birth; date, place, where, and by whom baptized; the same also of their various ordinations, the blessing of their children, marriages, and deaths that might occur; also the necessity of members removing, taking letters of commendation, &c., and instructed the presiding Elders to teach the members of their branches their duties in these things.

It was moved and unanimously carried that a book be purchased to contain the conference records.

The President stated that he found a debt upon the Conference of £17, which had been incurred by repeated calls for their former presidency to attend convention and conference in England, house rent, &c., which it was useless to detail, being now unavoidable; that it would be necessary to liquidate the most of it by the next quarterly Conference, and the whole of it by the 15th of May next; and submitted the same to the presiding Elders of branches to accomplish as they thought best.

The President next called upon the Conference to appoint an agent for the *STARS* and books, whom they would be responsible for in pounds, shillings, and pence, to the office in Liverpool, in case of his delinquency, and proposed brother William Mc. Keachie, which was carried unanimously.

Prayer by Elder James Ure.—Meeting adjourned for 30 minutes.

AFTERNOON.

Meeting being opened by singing and prayer, the Sacrament of the Lord's Supper was administered. Elder Samuel W. Richards delivered a short discourse upon the temporal condition and circumstances of the Saints, and their duties one towards another, that those who have, bestow to those who have not, that all may rejoice together and be one in Christ.

Elders Ure and Waugh followed in continuation of the same subject.

Elders William Gibson and Graham Douglas spoke with feelings of kindness and sympathy of the situation of our brethren and sisters in the wilderness of America, and especially of the *families* of those who have come among us to visit us in this in our time of need, and who have been the means of saving us from destruction, and the duty that rests upon us to minister to their wants.

Elder Samuel W. Richards moved that this Conference sustain the Twelve Apostles in their offices as the presidency of the church on earth, which was seconded by the president, and passed by the general vote of the assembly.

Elder Matthew Carruthers then read the following memorial and resolutions.

Memorial of the Glasgow Conference, expressive of their feelings relative to the present position and future prospects of the Camp of Israel, now in the wilderness of America, together with the benefits derived by ourselves from the judicious and wise administration of the deputation sent to this country.

Having heard of the cruel conduct of the citizens of Illinois and surrounding country, in murdering, mobbing, and driving our brethren from the State to seek an asylum in the wilderness, also the procedure of the authorities in withholding protection from our brethren and refusing redress for the wrongs they received.

It was resolved,—

First,—We hereby record our detestation, abhorrence, and indignation at such unrighteous conduct, and express our feelings of sympathy with our brethren who have suffered by their ungodly deeds; and inasmuch as they have been persecuted and driven from their homes, we deeply sympathize with them in their present condition, in being doomed to live in tents, exposed to the inclemency of an American winter; we pray God our eternal Father to ameliorate their condition, that their lives and health may be spared, that they may be enabled to lay a foundation for the kingdom of our God, to be built up and never more pulled down.

Second,—And as our salvation depends upon their being able to build up a kingdom to the God of heaven, that we through them may receive a knowledge of the principles of life and salvation, we pray God our heavenly Father to open the way, and safely escort them to the place of their destination, desiring that we also may speedily be gathered to assist them in laying the foundation of that kingdom which shall stand for ever.

Third,—We hereby express our gratitude to the quorum of the Twelve for sending the deputation to aid us in this our time of need, in order to remove spiritual wickedness from high places, like the sun in his meridian glory to dispel the clouds and mists that lately obscured the horizon and darkened our vision; and we truly feel thankful for those bright luminaries sent to us, viz., Brothers Franklin D. and Samuel W. Richards, by whose bright influence we have been able to see light and rejoice.

WILLIAM GIBSON,
MATTHEW CARRUTHERS, } Committee.
DAVID DRUMMOND,

The President then proposed that the Conference adjourn till the last Sunday in March, which was unanimously agreed to, and the meeting closed by prayer from the president.

Our usual meeting took place in the evening at half-past 6 o'clock. A number of our country brethren remained and heard an able and instructive discourse delivered by our president, brother Franklin D. Richards; the Saints were much refreshed, and went home rejoicing in the glorious truths which emanated from his lips.

The union and fellowship of the spirit of God prevailed in all the business of the day—not one dissenting vote or voice, the negative being called for on every question. Joy and peace seemed to abound in every heart. The Priesthood of the Son of God bore rule, and the Saints felt that it was good to be there.

FRANKLIN D. RICHARDS, President.
ROBERT WATSON, Clerk.

REACTION IN PUBLIC FEELING.

(Extracted from the New York Sun.)

"Considerable interest and sympathy begin to prevail in favour of the Mormons. For a long time their peculiar religious tenets, the strange origin of their faith, the singular personages selected for their prophets and temporal guides, and the books published against them, produced in public opinion a most unfavourable impression. They were represented to be utterly unmoved in their habits and dishonourable in their practices, and it is a remarkable circumstance that the Mormons themselves never opposed to these charges any serious remonstrance. When a lawless mob broke into prison and murdered Joe Smith their leader and his brother Hiram, the act shocked the community for a while, but it was soon forgotten. A number of persons in the state of Illinois subsequently organized themselves into bands under the name of Anti-Mormons, to drive them out of the State, and compel them to abandon their farms, their homes, and the costly temple which they had erected. For this purpose the Anti-Mormons armed themselves, obtained cannon and munitions of war, and marched into Nauvoo for the purpose of attacking and driving the people out of the city. The position of the Mormons attracted the attention of the citizens of other States, but as the State of Illinois itself did nothing for their protection, on the contrary rather permitted the outrages to be perpetrated upon them, it was believed that their characters were so bad and their morals so impure as to justify the determination to drive them to seek some other place of residence. The Mormons defended themselves and their homes as well as they could, but being overpowered by numbers, having the State against them, having public opinion to contend against, and no aid and no protection, they said "We will go;" and they did go into the wilderness, leaving a few friends to take care of their property, their farms, and their temple—to sell all at a sacrifice. Men, women, and children, some on foot, some in wagons, carrying with them the remains of their household furniture, left their homes and took to the wilderness. Part entered the army bound to California, and another body went west of the Mississippi. Thus some 12,000 or 15,000 persons, from a state of comfort and prosperity, were driven from their homes to lie down on the banks of sickly rivers, or to encounter the more savage Indians on the vast prairies of the West. It now appears from the testimony of persons worthy of credit—from those who are intimate with the Mormons, and have closely observed their habits and pursuits, that great injustice has been done to the character of those unfortunate people, so treated, so wronged, and so abandoned by a sovereign State which was bound to protect them. The late Capt. Allen of the U. S. Dragoons, who had a body of 500 under his command, not only represented them as spirited and patriotic, good and faithful, but describes them as "wonderfully pure and unexceptionable in their moral conduct; frugal, industrious, and self-denying; manifesting patient heroism in the endurance of suffering, worthy the noblest christian character." And a correspondent of the United States Gazette, of character and veracity, who has travelled and lived among them, declares that the "virtues of the family, chastity, affection, and the spirit of united effort for the advancement of family happiness, form absolute characteristics of this outcast people, together with temperance, frugality, industry, energy, and constancy of purpose." If this be so, words are inadequate to portray the gross injustice and cruelty practised towards them in the State of Illinois. Some excuse can be found for the religious and personal outrages of the Goths and Vandals, or for the cruelties and persecutions of the darker ages; but in these enlightened times, in a country of laws and free institutions, where the largest liberty is secured to every citizen—that a community of 12,000 or 15,000 people, without having been charged with any legal delinquency, should be driven by force of arms from their homes and property as outcasts, and that the strong arm of the State should not be held forth for their protection, is a stain on our annals and on our country at large, which we apprehend will take years to wash out. We have no parallel to it in the history of our country. But the tale does not end here. *Riot, drunkenness, and crime, signalized the victory of the Anti-Mormons!* A reckless body of men seized upon the Mormon property, took possession of their farms, desecrated their temple, and the poor, the sick, the aged, and the infant, were driven half famished into the woods, and the safeguards of domestic and social life were thus outraged and broken down.

"If recent statements respecting their condition and character be true, the State of Illinois is bound in honour and in law to restore them to their homes and property, and the Legislature, for the sake of justice and humanity—for the character of the State and the institutions of the country, should direct the governor to issue a proclamation inviting the Mormons to return to their homes, and offering to guarantee their safety against every attempt to injure or molest them. They are now, by the injustice of the State, dying in the wilderness of sickness and starvation—a prey to savage Indians and beasts of prey,

Many are lying on the bare earth opposite to Nauvoo, while *brigands* have possession of their property. Let Illinois move in the good work, before public opinion everywhere unite in demanding for the Mormons indemnity for the past and security for the future."

We feel thankful for the kind feeling manifested by the Editor of the *Sun*, in suggesting the propriety of the Governor of Illinois issuing a proclamation, inviting the Mormons to return; but should the Governor and the Legislature of that State offer us every thing which they can constitutionally control, it would be no temptation to the Mormons to return.

They have once felt the *virtue* of the plighted faith of that State, and they know just what it is worth. They know it is not worth their confidence. Their prophet and patriarch were basely murdered at Carthage, after the faith of the State was plighted for their protection. The Mormons have not forgotten this, neither will they ever forget it in time nor in eternity. "It must needs be that offences come, but woe to them by whom they come." The Saints have gone out of that country, and we are glad. When they left, they shook off the dust of their garments against the state, and cursed it in the name of their God, and this curse is sealed upon it by the tears of the afflicted and distressed, who have groaned and cried unto God under the weight and enormity of its injustice and oppression.

They will not return to the State from which they have been exiled to inherit the curse which they have placed upon it. But if they must perish in the wilderness, because there is not spirit and sympathy enough in the people, nor in the government, to administer to them relief under the peculiar circumstances which now attend them, then let an additional stain come upon the nation, and let the nation be driven to as great extremes as the Mormons now are. Hear it, O America! And let it be registered in your journals, that the cries of the Mormons have reached up to God, and he has decreed and sworn that he will feed the nation with speedy judgments that suffers them to perish.

In time of any great calamity by fire, by flood, or otherwise, the people and government rise up to aid the sufferers. But here is a whole community burned out, robbed, plundered, killed, wounded, without house and without home, and none have laid it to heart. Their sick and dying have breathed their last on the banks of a sickly river, under the burning rays of a scorching sun, driven away from their peaceful homes by an accursed MOB, in the face of law, justice, government, and every principle of humanity. Will the nation and people look on and see them perish without offering them some aid? If they will, let them no more complain against Illinois for her mobocracy.

GOOD NEWS FROM AFAR.

* * The Californians have still much national feeling respecting the change of flags yet are perfectly sure that there were no hopes of protection from Mexico, and every sign of the times pointed out to them that this country could not remain unknown and in the state it was, while the whole world was fast advancing beyond them. Therefore, whether they are pleased or not, they are satisfied there was no remedy. The whole state of trade is on the change—goods falling in price—produce rising. Domestic, that four months ago paid six dollars a-piece duty, can now be purchased from a whale ship at the same price. In June, Mr. Thomas O Larkin purchased a cargo of N. E. domestics, and paid two hundred per cent duties on the cost. This day this cargo could not be sold for money sufficient to pay the duties. A piece of Lowell blue drill, in May sold in this town for sixteen dollars, it can now be purchased for eight dollars.—A house lot of 100 yards square worth in May 100 dollars, sold in August for 400 dollars. Ranchos worth, six months back, 100 dollars a square league, are now five times that sum. More available Ranchos were worth something more, and are now worth 1000 dollars per league.

A newspaper has already been published in Monterey. A sloop and schooner built in this vicinity are now coasting under the United States flag. Mills are building—Yankees stirring—schoolmasters sought for, and the whole of California looking up. You may be sure, that under this pleasant state of affairs, Californians will in time bless their conquerors, and that Commodore Stockton, now governor and commander in chief, must feel much pleasure in knowing how large a part he has taken in these great changes.

The *Brooklyn*, from New York, has landed her passengers in San Francisco. Part of the emigration from the States have reached the Sacramento, many more are within a few days travel.—The very bears, elks, and antelopes are starting from their feeding ground, and thousands of wild horses are snuffing the air to see so many of their kind on the road.

Purser Fauntleroy, of the Savannah, has lately had charge of a company of men in the interior. One day his company were driving about eighty horses one hundred yards a-head, when a drove of wild horses ran in between and carried off every horse, even some with baggage on them. Captain Fauntleroy was some hours getting his own again, and finally lost two or three tame saddle horses. * *

The Californians begin to see, and they are not so headstrong as not to acknowledge, that they have for a long time past been oppressed by a set of idle rascals, who were too proud to look for an honest livelihood, and desired nothing more than a good horse and a few silver buttons and gold lace, at the expense of the public, that they might, under the authority of a stripe on their shoulder, avoid the stripes which they deserved to have on their backs.

There has lately arrived at the Sacramento, three thousand emigrants from the United States. They are expected to settle around the beautiful bay of San Francisco, where they will find immense quantities of the finest land in the world, with a climate where sickness is unknown. * * * *

In making some extracts relative to the Mormons, from the *Friend*, a paper published at Honolulu, we feel it our duty to state some facts which have occurred within the circle of our acquaintance. We lived in Illinois, not far from the Mormons. At the time of the last Mormon war there were a great many hard things said against them, probably, much of it true, though many things have been highly coloured. At all events, they have landed here, this is to be their home: those of us who preceded them have not the right to prevent their settlement, but we must join heartily with the *Friend*, in wishing, that whatever errors of government or of conduct may have led to their former troubles, will be corrected here; that they may see the vital importance of pursuing such a course as to ensure their harmony with others. May God rule their councils in wisdom.

THEIR PRESENT CONDITION, AND PROSPECTIVE PLANS.—As has been already stated, they estimate their numbers by hundreds of thousands, very many of whom have come off from other denominations. This is true of the company on board the *Brooklyn*; some have come from the Baptists, others from the Methodists, a few from the Presbyterians, while almost every denomination has its representative among them. So far as we are able to learn, California is now to be their grand central rendezvous, while the beautiful region around San Francisco Bay is the chosen spot where the Latter-day Saints propose to settle. Abating much from the highly coloured description which we have always heard respecting that region, it must still be regarded as a most enchanting spot, and the most desirable location for a colony to be found upon the long line of the North and South American sea coast. The natural facilities of the country and bay, conspire to render it certain that many years cannot elapse before flourishing cities and villages will diversify the scene. The watchword of the Mormons now is, "California." The few scores of emigrants on board the *Brooklyn* are but a fraction of the immense number on their way thither. The difficulties in which these people found themselves at Nauvoo, and other parts of the States, have led to the resolution to break up, and be off for California. From the various reports, we conclude that about 25,000 have left Nauvoo and other parts of the States, for California, while the report has reached us, that a vessel with Mormon emigrants has already left Liverpool, and that others will soon follow, all bound for California.

Whatever views different classes of christians and politicians may form of the dogmas and tenets of this people, one thing is certain, that this general movement in the four quarters of the globe, and rush for California, opens a new chapter in the colonizing and peopling of a sparsely inhabited and fruitful region of our globe. The influence which their arrival and settlement must have upon the present condition of California, is quite uncertain, but should the tide of emigration continue to flow in, (as it undoubtedly will) California must very soon become a very different country from what it has been, civilly, socially, morally, and religiously. We cannot but hope for a brighter day, and most certainly we are far from taking a dark view of the subject.

Before closing our remarks, we feel ourselves in duty bound to give publicity to the testimony of Capt. Richardson, master of the *Brooklyn*, in regard to the general character of the emigrants, as it has been developed during a long voyage round Cape Horn. Of their general behaviour and character he speaks in the most favourable manner. They have lived in peace together, and uniformly appeared to be quiet and orderly. They are going with the full determination of making a settlement, and have brought ploughs, carts, scythes, and all kinds of husbandry implements, and tools for ship and house building. They have not lost sight of the means of promoting education and schools. Many of the

emigrants coming from New England, and the middle States, are inclined to transplant some of the noble institutions of their native regions. Capt. R. informs us, that during most of the passage they have maintained orderly and well conducted daily religious exercises, which still continue while lying in port.

During the passage of the *Brooklyn* there have occurred ten deaths (four adults and six children) and two births. A male born before doubling the Cape, was called Atlantic, and a female born this side is called Pacific.—This numerous company of emigrants are soon to leave for their new home. May it prove more peaceful than the one they left. So far as their minds may have been led to embrace error may it be renounced. That we differ upon many essential points of doctrine and practice is clearly manifest, yet our best wishes and prayers go with them. May the fostering smiles of a benignant Providence rest upon them. They are to lay the foundation of society and institutions, social, civil, and religious. Oh, may they be such that coming generations shall rise up and call them blessed!

NOTICE.—Whereas, the authorities of the United States, deeming it of the first importance to maintain order and quiet, and to give security to all persons, and to prevent any riot or disturbance in the town of Monterey and its jurisdiction—an order was published prohibiting the sale or disposition of any ardent spirits. Notwithstanding the order, the sailors and soldiers of the United States, as well as persons of this place, frequently become intoxicated. It is, therefore, evident that persons are still indirectly disposing of liquors. It is hereby ordered that no one is to sell or dispose of any intoxicating liquors whatever, and all persons that have formerly vended liquor, and all store and shop keepers and keepers of public houses are prohibited from keeping any liquors or wines of any kind or description in their shops or stores; so doing will be considered a violation of this order and will be looked upon with the greatest severity, and punished by forfeiture of their liquors, fine and imprisonment at the discretion of the magistrate.

Monterey, August 13th, 1846.

We take peculiar satisfaction in laying before the readers of the *STAR*, the foregoing account of the arrival of the ship *Brooklyn* at the place of her destination, namely, the Bay of San Francisco, in Upper California. Of the date of her arrival we are not definitely informed, except that it was prior to the 18th Sept., 1846. It will be recollected that the *Brooklyn* sailed from New York in the latter part of January, 1846, having on board 230 souls, and most or all such things as are necessary for such a body of people to found a settlement in a new country, cultivate the earth, build houses, mills, &c., with which to supply their numerous wants.

We feel that the Saints throughout the British Isles will offer a tribute of praise and thanksgiving to Almighty God for his kind and Fatherly care, which has been manifested to them and us all in guiding them safely over the pathless deep, and although their voyage was rather a protracted one, still, even in their detention, we are enabled to discover the wisdom and blessing of Him who causes all things to work together for good to them who love God, and are the called according to his purpose; for had they landed a little sooner, their vessel would have been liable to a seizure by a foreign power, or at least an exorbitant duty upon her precious cargo of 200 per cent. upon its first cost; but by their detention, until the United States Government had taken possession of California, they were permitted to land under the stars and stripes of their own native country, and what is still better, they are hailed with a general welcome on the part of the citizens, through the prints of that country; and instead of cursing and bitterness, a short and devout supplication, "May God rule their councils in wisdom; may the fostering smiles of a benignant Providence rest upon them. They are to lay the foundation of society, and institutions, social, civil, and religious. O may they be such that coming generations shall rise up and call them blessed."

Had the State of Illinois breathed such a spirit, and manifested such a feeling towards the Latter-day Saints, and not stained her executive garments with the blood of their prophet and patriarch, the Saints would have been an everlasting blessing to her; they had already furnished a market in the city of Nauvoo, for the produce which was raised for sixty miles around, and we have known those who came eighty miles to get their wheat floured at the steam mills in the city; their taxes had already amounted to some thousands of dollars per annum, which were being paid into her treasury, and were yearly increasing at a very rapid ratio, while, as a State, Illinois was on the very verge of bankruptcy, with repudiation staring her full in the face, and could scarcely sustain her credit by repeated promises to her creditors; indeed, to such an extreme was she driven, that the Governor convened a

special session of the legislature to devise measures for the payment of an instalment of the interest on the State debt, and the legislature, after a lengthy deliberation upon the matter, rose without making provision for its payment; yet, in the face and eyes of all these embarrassments, instead of holding out every inducement, which she lawfully could, for emigrants to come and settle upon her lands, and by their taxes assist to liquidate her immense obligations, she, with a blind infatuation, has expelled 30,000 loyal citizens from her borders, depriving them of houses and lands, and the multitude of comforts connected therewith; taken from them by the cruel hand of violence, the lives of their two prophets—for whose lives they were ready to offer their own—and in their last extremity, by the fierceness of an accursed mob, forced them from the temple of their God, to find if they could, an asylum among the savages of the forest.

During the outrageous course of those who surrounded them, the Saints diligently, but vainly, sought in "meekness to instruct those who opposed themselves," if peradventure their eyes might have been opened to their own interest, till now it is too late for them to be benefitted by the exertions of a people who all the day long have sought to benefit and not to injure their fellow men. We might detail many points of light in which the Latter-day Saints were already benefitting the State, and contemplated benefitting, not only that State, but all people, as far as they should be enabled to extend their influence by means of the wisdom which the Lord of the whole earth has bestowed upon them, not in the superlative blessings of the Kingdom of God, which, to the natural eye, appear so far in the future, as to forbid the exercise of faith in the creature of ever enjoying them, only; but in temporal blessings of this life also, for it is written, "blessed are the meek, for they shall inherit the earth;" and why should not the wisdom of a God and Father be employed in providing ways and means to feed and clothe perishing millions who bear the likeness of his image. Let Illinois and the world know, that while the prophet Joseph was gathering together the humble poor to a country unoccupied, or but thinly settled, that he was acting in the wisdom of a God, as a general benefactor to his fellow man—that the poor might have a home wherewithal they might rejoice in the Lord in the good things of this life—that the state treasury might be replenished with funds wherewith to sustain its credit abroad and its honour at home; but because, forsooth, he did it in the name of the Lord, as men are taught by the word of God to do all things, his labour of love could not be appreciated and accepted in the benevolent spirit of kindness in which it was offered, but was reciprocated by malignant persecution, and consummated by the *shedding of his and his brother's blood, and the expulsion of the Saints from their borders.*

During the period of their severest persecution and expulsion as a people, a company of Saints in the Eastern States of America, who constituted the passengers on board the *Brooklyn* united their efforts, and after much diligent exertion, effected to sail from New York for California, humbly hoping to find a more peaceful abode than they had the prospect of, should they go to Nauvoo. For the safety of their ship and its precious contents, many humble and fervent supplications have been offered up to the throne of Him who can control the winds and waves, not only in the various parts of the British Isles and the United States, but within the more sacred walls of the "House of the Lord," for the peaceful answer of which will our Father in Heaven please accept of our most grateful acknowledgements in the name of our Lord Jesus Christ, and we feel to respond a hearty amen to the pure sentiment. "May God rule their counsels in wisdom; may the institutions social, civil, and religious, which they are about to establish, be such as future generations may rise up and pronounce them blessed;" and we are happy to observe the attention of the authorities in that region directed to the subject of temperance; may that be a prominent trait in the character, course, and conduct of not only the Saints who have gone, and may go, to that country, but of all people who shall be favoured with an inheritance in that choice and healthy land.

Our mind reverts with feelings of sorrow to the state of things as they existed in the "City of Joseph" when most of the saints had left the place, where for years scarcely was a man seen overcome with the influence of intoxicating drinks—when not a grog-shop, ball alley, or public house in the city afforded the intoxicating draught by which to brutalize the noblest workmanship of God. There to see a distillery

in active operation, six public houses retailing the poisonous beverage, four or five grog-shops with ball alleys attached to them, and one within a stone cast of the temple, where was continual drunkenness and fighting; and at the same time it was published in the Quincy paper, that peace and good order was beginning to prevail, and the prospect was, that Nauvoo would soon be inhabited by a more enlightened people. To see and read these things where peace and brotherly love had filled our hearts—where we had sat and taken sweet counsel together in our Father's Holy House, awakened feelings in our bosom which we know not how to describe. And while the State of Illinois has thus treated the people of God, we say, let the cup which they have caused the Saints, as a people to drink of, be placed to their own lips, and let them drink it to the dregs, well wrung out, till they realize the *tender mercies* which they have tendered to the Latter-day Saints. For they are a religious people, and had a preacher in the mob camp, who said prayers before going to the slaughter, and, of course, *did to the Saints as they wish to be done by*; therefore, let the same spirit of mobocracy burn till it shall become a flame and consume, by civil broils, that power which has fostered it in shedding innocent blood; and while this is having its natural course may the Camp of Israel be led to a place of peace and rest from their persecutions, and perform the labours of love which are appointed them to do for themselves, their children after them, and their dead, that they, with all the honest in heaven and on earth, may rejoice in the blessings of the celestial kingdom which were revealed unto Abraham, Isaac, Jacob, Joseph, and Hyrum for the Church of Jesus Christ of Latter-days.

FRANKLIN D. RICHARDS.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1847.

ADDRESS.

It now becomes our duty and privilege to address a few words to the Saints in the British Isles, through the medium of the STAR.—On account of the supposed decease of our worthy brother, Orson Spencer, we were called from our field of labour in Scotland, to act in our present calling and station, as appointed and published by our beloved president, Orson Hyde, in the last number of the STAR; but it affords us superlative pleasure to advise our readers, that Elder Spencer is *alive and in our midst*, enjoying excellent health and buoyant spirits, as is also our beloved brother Elder Andrew Cahoon, who accompanied brother Spencer from the Camp of the Saints to this land. They landed in Liverpool on Saturday evening, the 23rd instant, after a protracted voyage of about forty days, encountering storms and gales; but by the kindness of a Father's care, they were preserved from any serious disaster. Few men in the 19th century possess that degree of longevity which enables them to read in the public prints their own obituary notice, but it has been Elder Spencer's privilege to read the feelings of his brethren concerning him, when they expected never to see him again in mortality; and we speak with great confidence, when we say, that he enjoys an ardent and a faithful place in the affections of thousands upon these islands, that can say of him, "Whom not having seen, we love;" and we feel that every faithful Saint will bestow upon him their confidence and most cordial and hearty support and co-operation, giving diligent heed to his counsels in all things. For ourselves, we have to say, (and we speak knowingly) that Elder Spencer's appointment was by the counsel of the Quorum of the Twelve Apostles in the land of Zion, to take the presidency of the church, and charge of the publishing department in this country,

and we gladly surrender to him the responsibility and honour of that important trust, for we are deeply sensible that where much is given, much will be required; and we feel to say, let the same rich blessings which president Hyde so freely bestowed upon ourself in the last number of the *STAR*, rest in all their richness and fulness upon our beloved brother Spencer, and may he realize joy and blessing in the performance of those duties which are before him, and have great satisfaction in seeing the work of the Lord prosper under his hands; and it will still be our studious aim to render to the uttermost our mite of influence and exertion, subservient to the cause of our Lord Jesus Christ, under the direction, and according to the dictation of Him, and them who are appointed to preside over the Church, in the kingdom, ever mindful, that

"Honour or fame, not from condition rise.
Act well your part, there all the honour lies."

We feel to tender to the Saints our thanks and blessing, in the name of the Lord, for the kindness and favour which we have at any time experienced at their hands, especially our brethren in Scotland, among whom our labours have hitherto been for the greater part bestowed, and remain, your brother in Christ, and fellow-servant in the kingdom of God,

FRANKLIN D. RICHARDS.

January 27th, 1847.

N.B.—Henceforth all letters on business to this office, should be directed to Orson Spencer, 6, Goree Piazza, Liverpool.

F. D. R.

TO THE BELOVED SAINTS AND PATRONS OF THE "STAR."

THROUGH the protecting care of a kind Providence, after a long detention in the Camp of the Saints, from family sickness, and a protracted voyage across the Atlantic, I am permitted to set my feet upon the land of my forefathers, under the ample banner of the parent of a great nation, and of many populous provinces and tributary dominions. The descendants from this kingdom, after the manner that ancient Joseph went into a distant land, to prepare the way to escape the evils that should come upon his father's country and kindred, are permitted to come to the land of their father's nativity with messages of far greater importance and gladness. Salvation is not now proffered to us in a scanty ark; but the vast land of Zion, rich in products and treasures, and the dews of heaven has spread a wide lap to all nations, kindred, and tongues. For the Almighty knew that a time of famine, pestilence, war, and tribulation such as never had been should come upon the earth; and the children of Joseph, by the voice of truth, and by the inflexible judgments of God, should push the people together from the four corners of the earth. What then must be the emotions that swell my bosom when brought to stand upon this ancient and venerable land—not to admire her antiquities, or trace the genealogy of her nobles, but to woo her sons and daughters to flee to the promised inheritances, where "though a thousand may fall at their side, the plague shall not come nigh them, and their bread shall be made sure," where, too, the word of the Lord shall go forth to gladden the hearts of congregated millions from all nations.

In taking the Presidency of the Church, and the Editorial charge of the *STAR*, I have some pleasing assurances of my being cordially welcomed by the Saints of the United Kingdom of Great Britain, and that my services will be less onerous, because that President Hyde and his counsel, P. P. Pratt and J. Taylor, have, by much wisdom and diligence, made the rough places smooth, and the crooked straight, and set in order the things that were wanting. I trust that integrity of purpose and diligent application to the interests of the Saints will tend to secure a charitable

indulgence for errors and deficiencies that may appear. And if the STAR does not shine as brilliant as it has done a few months past, in consequence of its proximity to "the Twelve" other stars, still it has a place in the same moral firmament—established by the same high authority for the illumination of such as may read, and the less light it may emit the more reason why every family should have one at hand.

All contributions from Elders and other patrons of the STAR, written in brevity and plainness, shall be studiously directed, so as not only to enhance the usefulness of the paper, but also the ultimate reward of the contributors.

ORSON SPENCER.

Liverpool, Jan. 27th, 1847.

ADDRESS TO THE BOOK OF MORMON.

BY W. E. SHAW.

Record of records, book of books divine,
Thy heavenly precepts and thy truths sublime,
The pure injunctions which thy leaves unfold,
Prove thou wast wrote by holy men of old.

The prophets long since wrote and spoke of thee,
And of thy power in causing men to see;
When midnight darkness reign'd through ev'ry clime,
'Twas said that God would cause thy light to shine.

'Twas also said that thou wouldst spring from earth,
While righteousness from heaven came bursting forth,
To free from error those who would obey,
And them prepare for an eventful day.

Isaiah, *wrapt in vision*, could behold
A time when human creeds would be extoll'd
When seers and prophets all would cover'd be,
And God provok'd men's wickedness to see.

He view'd men drunk with folly, not with drink;
Want of true priesthood made them wrongly think,
Their thoughts of God, man, heaven, and hell,
To reason, truth, and scripture bade farewell.

Sect after sect arose, exclaiming thus,
"All these are damnable, come, join with us;"
And thus men built up churches to get gain,
And starv'd the poor, their priesthood to maintain.

The prophet saw this state of things, but knew
Of *Joseph's land*, its *hidden treasures* too,
He knew that nothing dark would lie conceal'd,
Nor ought be hid that would not be revealed.

He viewed a land which symboliz'd great wings,
Beyond the flow of Ethiop's august springs,
Which yet would yield this glorious book of truth,
To cheer the hearts of hoary age, also of smiling youth.

Now I behold thee, open to my gaze,
The *Stick of Ephraim* sent in these *last days*,
To warn the nations, gather Israel in,
Bring Christ to earth, and make an end of sin.

Lanestown, Campsie, November, 1846.

ELDER TAYLOR'S FAREWELL ADDRESS.

Brethren and Sisters,—At the request of Elder John Taylor, I now put down the following suggestions, which he would have written himself ere he left this country, but for the press of business and the short time he had to prepare for his departure. Said he, at two a.m., on the day of his departure, which was the third or fourth time we had sat up till far past midnight, "I wish you, brother Brown, to tender my thanks and love to all the Saints in England, Scotland, and Wales, for their kindness to me during my labours and journeyings among them. Say that we have finished our work here, for the present; that I have found ALL WELL, and the Saints increasing in numbers, union, and love. I promise them, in the name of Israel's God, they shall be gathered, and have the desires of their hearts in righteousness, and I shall remember them on the deep. Brethren, uphold us by your labours of love, and by the prayer of faith, and heaven will bless you." Amen.

FOR JOHN TAYLOR,

T. D. BROWN.

FAREWELL.

Elders Pratt, Taylor, Davis, Cain, and others, brethren and sisters, in all fourteen in number, sailed on board the ship *America*, bound for New Orleans, on Tuesday the 19th instant, clearing the dock at about one o'clock, p.m. Brothers A. Fielding and T. D. Brown accompanied them thirty-five miles to sea where the steamer left them, standing before a fair breeze, all in good health, and very happy in having so propitious a start upon the long journey before them. May they be favoured with fair winds and a speedy passage across the mighty deep, and haste to the bosoms of their families in the midst of the camp of Israel; with great peace and joy in reflections of their heroic deeds, for they have assisted in accomplishing a mighty revolution in the spiritual condition of the Saints in Britain. Through their instrumentality the dark clouds which but a few months ago hung low and heavy, obscuring the light of truth from the minds of the Saints, have been dispelled by the radiance of eternal truth flowing from their lips, and to multitudes who mourned sitting in darkness, is light now sprung up, and smiles play upon their cheerful countenances, indicative of the joy which they feel within their hearts as the fruits of the Holy Spirit imparted to them through the ministry of the servants of God from the land of Zion.

May the angel of the Lord go before them and preserve them from every evil, and enable them speedily to realize their anticipations of pleasure in the society of those most dear to them.

FRANKLIN D. RICHARDS.

ELDER DAVIS.

We are happy to say that this worthy minister of Christ has gone to America with his wife, on board the same ship with Elders Pratt and Taylor. He was removed from the London Conference in consequence of ill health, and appointed a mission to visit the various conferences and churches whithersoever he desired to go, thinking that perhaps a change of air and a little travelling might be beneficial to him. He had shown himself approved in his ministry before God and before his brethren, and we felt to say to him, go and visit the churches, and get a little help from them to go home to America. He complied with our instructions and visited the Saints, and inasmuch as any have ministered to his wants, they have our blessing upon them in the name of the Lord. And inasmuch as any have withheld their

aid from him, because he shaved himself or cooked his dinner on a Sunday, they have "strained at a gnat and swallowed a camel." We would advise such persons to stop the chickens from laying eggs on Sundays, and cork up the beer and whip it so that it should not violate the traditions of the fathers by working on the sabbath day. Or if these are too small matters for such noble and generous minds to condescend to, let them prevent the winds from blowing, the birds and lambs from playing, the rivers from flowing, the grass from growing, the moon and stars from rolling on in their courses, &c., &c. But after all we think that our Saviour knew best, when he said that the "sabbath was made for man, and not man for the sabbath."

Brother Davis wished us to tender his thanks through the STAR to all the friends in England who have aided him, which we most cheerfully do; and we assure them that their benefit has not been bestowed upon an unworthy object. May our heavenly Father bless the hand that hath blessed him.

MARRIAGE EXTRAORDINARY,

But not in heaven, neither on the earth, but on board the ship *America*, hence to New Orleans, in lat. 48 degrees, 29 minutes, north, and long. 17 degrees, 34 minutes, west. Wind fresh on the starboard quarter, under full sail at the rate of ten and a-half knots an hour. At the conclusion of the afternoon service, on Sunday, the 24th ult., Mr. Joseph Cain, and Miss Elizabeth Whittaker, should have been (if they were not before) united in the holy ordinance of matrimony, by Elder John Taylor. It was a general time of mirth and hilarity among the guests, and they all joined (no doubt) in singing the following sentimental hymn.

When Adam was created,
He dwelt in Eden's shade,
As Moses has related,
Before the bride was made.

Ten thousand times ten thousand,
Of creatures swarm'd around,
Before that Eve was form'd,
Yet man no mate had found.

But finding it unseemly,
That man should be alone,
Holding so wide dominion,
Without twain being one.

God caus'd a sleep on Adam,
And took from him a rib,
Then made of it a woman,
And closed up his side.

Great was his elevation,
When first he saw his bride,
Great was his exultation,
To find her by his side.

He spoke as in a rapture,
"I know from whence you came,
From my left side extracted,
And woman is your name."

This woman was not taken,
From Adam's head, we see,
So then she must not rule him,
The meaning seems to be.

Indeed she was not taken,
From Adam's feet, we know,
So he must not abuse her,
'Tis evidently so.

But truly she was taken,
From near to Adam's heart,
By which we are instructed,
That they should never part.

The bride, she is commanded,
Her husband to obey,
In every thing that's lawful,
Until her dying day.

The bridegroom is required,
Always to love his bride,
Live as becomes a Saviour,
And for his house provide.

Go, multiply, replenish,
Increase the powers of life,
These are the solemn duties,
Of both the man and wife.

The way the pigs, chickens, and ducks suffered on Saturday night, preparatory to the celebration of this ever memorable event, (to say nothing of the great quantity of fish that contributed to the richness and variety of the repast) exceeded the suffering of the newly married couple, upon a sudden squall springing up directly after the ceremony. Wind dead a-head, forced to tack ship. These dear creatures were so sick that they were unable to hold each other's heads, and when our carrier pigeon left the ship, the whole party were so sick that they could eat none of the pigs, ducks, nor chickens, but all were in a sad mess, and the commencement of the honeymoon, with them, was any thing but what it had been represented. But we would say to them, cheer up, there is a calm at hand, followed by a gentle breeze, to waft you safely over the sea of time to the haven of eternal bliss.

APPOINTMENT.

Elder Franklin D. Richards is appointed First Counsellor to the Presidency of the Church of Jesus Christ of Latter-day Saints, in Europe and the adjacent islands.

ORSON SPENCER, President.

LETTER TO THE EDITOR.

Sir,—Elder John Goodfellow, President of the Macclesfield Conference, was this day ordained a High Priest in the Church of Jesus Christ of Latter-day Saints, under my hands, by counsel and dictation of the Holy Spirit.

P. P. PRATT.

Manchester, January 14th, 1847.

LETTER TO THE EDITOR.

Sir,—I am authorised by Elder M. Sirrine to inform you, that William Leech (Elder) was cut off from the Church on the 19th of January, 1847, and that he refused to give up his license. Therefore, as he has expressed his resolution to teach his views on certain points of doctrine, it is desirous that the following paragraph be inserted in the STAR :—

"That William Leech, of Duckinfield, who was lately a travelling Elder in the north, is cut off from the Church for declaring false doctrine, and sowing dissension."

I am, yours &c.,

WILLIAM HULME.

ADDRESS TO A FLOWER.

BY MRS. MARY ANN DAVIS.

Pretty flower, wilt thou tell me who made thee,
Cloth'd thee so gaily, and made thee so free;
Freed thee from labour, from toil and from pain,
And gave thee contentment—that bright shining gem.

Ah! dost thou not say, though in accents most mild,
"Behold me, and see, I am nature's fair child,
By God I am made happy, lovely, and free,
I am innocent too, and a pattern for thee."

Sweet flower, I inspect thee; oh, how do I see
The wisdom of God manifested in thee;
Oh, when I survey thee how oft do I find,
Lessons of virtue to store in my mind.

How brilliant thy colours, how rich thy perfume,
But, oh, how unconscious art thou of thy doom;
To-day thou art blithesome, fragrant, healthy and gay,
To-morrow, thou'rt faded and wither'd away.

How plainly thou showest the frailties of man;
And sayest, tho' softly, "thy life's but a span;
My season's soon o'er—thy life's but a day;
Prepare then to die, time's winging it's way."

Adieu, lovely flower, like thee may I shine
In glory's bright bower, in a robe wrought divine,
In a garment made clean by Jesus's blood;
I then shall be like thee in the garden of God.